Young (R) 2
11.39

A Light in the Porch for him that enters.

THe *Merchant* that hath once put to *Sea*, and made a prosperous *voyage*, is hardly with-held from a second *adventure*.

But all *Co[illegible]* are not alike safe, nor all *Commodities* equally *vendable*, though the same for *worth*. Before I had *commerce* with *Christians*, now I am to *trade* with *Barbarians*, then (like *Barnabas*, I delivered my selfe in words of *Downe* and *Hony*, and spake nothing but pure *Roses* to such as believe; now like *Boanerges*, I must *thunder* out the *Judgements* of God against sinners.)

True it is S. *Paul* received no little *kindnesse* from such, *Acts* 28.2. What then, if some doe kindly entertaine these lines, as *Lot* did those *Angels*, that came to fetch him out of *Sodome*, *Gen.* 19. Yet others may villanously intreat and handle them, as the *Ammonites* did *Davids Messengers*, 2 *Sam.* 10.4.

In the *Law* of *Jealousies*, if the *suspected Wife* were *guilty* that dranke of the *bitter Waters of tryall*, she would presently *swell*, if otherwise she was well enough, Numb. 5.27. so *guilty sinners* after a *draught* of this *Water*, (which so much *crossing the streame* of naturall corruption may perchance prove

to ſome of an *hard Diſgeſtion*) will *ſwell* againſt their *Reprehender*, *innocent ſoules* will be *cheered* and *cleered* by it; *Reſolved ſinners* being *reprooved*, inſtead of *Penitents*, breake into *Choller*, *fury ſparkles* in thoſe *Eyes*, which ſhould *guſh out with water*. A *ſicke Pallate*, cries out of the *taſte* of thoſe *liquors* which are well *allowed* of the *healthfull*, yea nothing more *bitter* then *Hony* to him that hath the *Iaundies*, a fit *Emblem* of ſuch, as when a thing is *beſt*, will *like it leaſt*, and inſtead of *imbracing the counſell*, *rage at the counſellor*.

Acco an old woman, beholding her ſelf in a *Glaſſe*, and perceiving her *beauty* all *withered* and wanzed, *fell ſtarke madde*. *Livia* by the ſame means ſeeing her *beauty* changed into *deformity*, *brake the glaſſe*; even of ſuch condition are theſe men, they no ſooner ſee the *deformity of their ſoules*, in the cleare *Glaſſe* and power of the *Word*, which the *Miniſter* delivers, but with *Acco* they are *frantike*, and with *Livia*, they uſe all *violence*, and indeavour not only *to breake this glaſſe* in peeces, to extirpate the very *Word*, as ſome *tyrants* have done; but the *cace* alſo, I mean the inſtrument by whom this word is convayed, *Ier.* 11. 19. which when they have done, makes them five-fold more *madd*, then they were before; as it fared with *Praxiteles*, who brake *his glaſſe* when he ſaw an *ill-favourd face* in it, but *being broken* he ſaw many *more*.

Indeed the very *worſt of men*, whiles we *ſearch* no farther then their *dead fleſh*, can be quiet, but if we once *touch* them to the *quick*, we ſhall *quickly heare of it*, yea drive an *Application* home to their *conſciences*, touching ſome one ſinne of theirs; as *John Baptiſt* dealt with *Herod*, they will ſnuffe at it

as

as a *ſtone-horſe* will doe when he meets with a *Beare*. Let *Paul* but touch *Demetrius* his coppy hold, he and all of like occupation, will roare out of meaſure, Acts 19. 28. A man were as good take an *Elephant by the tooth*, or ſeek to rob a *Beare* of her *whelps*, as go about to make them better, for let him charge them from *God*, like *ruſty or ill wrought peeces*, they will *recoyle in his face*, and like *Serpents* not only be *deafe* to his *charming*, but turne their *tailes* to ſting him, wherin they reſemble the *Torpedo* which when a man *angles* inſtead of being his *food* confounds him; or the *mad-man* that *wounded* his *Phiſitian*, even while he was *adminiſtring phyſicke* to him for his *recovery*.

Euſtace, *Biſhop of Antioch*, a religious and devoute man, ſought to ſuppreſſe the hereſie of the *Arrians*. *Duronius* being Tribune, repeated the Law concerning the reſtraint of feaſting. *Evemerus* writ the true Hiſtory and Genealogy of the *Heathen gods*, and prooved that they were but *men*, though Kings, Princes and great perſonages. *Celiodorus* the *Philoſopher*, in the proſperity of the *Marians*, did bitterly reproove their vices. *Marcellus* admoniſhed *Maximinus*, not to perſecute the Chriſtians. *Aſellius* made a Law againſt *Uſurers*; but what was the iſſue, the firſt was by falſe accuſations and ſlanders *deprived from his Sea*, the ſecond *remooved from the Senate*, the third *condemned for an Atheiſt*, the fourth *baniſhed*, the fift *cruelly beaten* with cudgels, and *driven out of Rome*, the ſixth and laſt was *ſlain*, and why did more then fourty *Jewes*, *binde themſelves with an oath*, *neither to eate nor drinke*, *till they had killed Paul*, *Acts* 23. not for the *evils they found in him*, but for the *vices hee reprooved in them*.

Croſſed wickedneſſe prooves deſperate, and in ſtead of yeelding, ſeeks for revenge of its *owne ſins* upon others *uprightneſſe*, wheras if anothers ſimple fidelity ſhews it ſelfe in reprooving the honeſt hearted, he *loves his monitor ſo much the more by how much more he ſmarteth*, allowing of *Truth* as well when it *hurtes him*, as when it *helpes him*.

Thoſe *Beaſts* ſpoken off by *Plutarch*, renounced the benefit of *Circes* grant, and deſired *Uliſſes*, that he would not preſſe them, with the reaccepting of *Reaſon*; ſo call *drunkards* from their brutiſh ſenſuality, they will reject the offer, what *make them men*, no they thank you as much as if you did, they had *rather be beaſts ſtill*; as they *have no reaſon*, ſo they *will heare none*. Yea they are *more brutiſh*, than thoſe *Beasts*, for wheras *Chriſt* by us, would reconcile them to *God*, as *Ioab* did *Abſalom* to *David*, by the *woman* of *Tekoah*, they cry we come to torment them. Their caſe is juſt like his in the *Goſpell*, that called himſelf *Legion*, who having bin *poſſeſt with Divels* a long time, was at length very *loth to part with his gueſts*: yea, he thought himſelfe tormented, when Chriſt came to *caſt out them*, and *ſave him*, *Marke* 1. 24. *Luke* 8. 28.

Such as are *madde* by being *bit* of a *madd dog*, cannot indure the ſight of *water*, ſuppoſing ſtill they *ſee a madd dogg* in it: yea they ſo abhorre all *liquids*, that they will rather *die*, than *drinke*: though this *malady* makes them unreaſonable *thirſty*: even ſuch is the caſe, of every *ſordid*, *beaſtly*, *wicked man*, by reaſon of that *Antipathy*, which is betweene their *guilty conſciences*, and the *wholeſome*

ſome truth of Gods Word.

True, take a *Bird in the neſt*, and ſhe is ſoone made *gentle*, but an old flying *Bird*, caught in a *net*, you ſhall hardly ever *tame*, offer her *meat*, ſhe will *ſtarve* and *die* with ſullenneſſe rather than take it: He that is ſicke of a *Lethargy*, deſires to *ſleepe*, though he die for it.

Indeed every *good line* of *Gods Word*, adds *ſinnew* to the *virtuous minde*, and withall *heales* that *vice*, which would be ſpringing in it; but alas, the *ſame report* wh[redacted]e ſpirit of *Rahab melts*, *hardens* the *King* [redacted] *oſh.* 2. *Sergius Paulus* was *converted*, *Elimas obdurated*, at the ſame Sermon; *Acts* 13. And no marvaile, for the ſame *Cauſe*, may have divers and contrary *effects*, in reſpect of ſundry *obiects*, as the ſame *Sun* begets divers *effects*, in divers *places*, and *things*, every *day*, here it begets *Autumnes temperature*, there *Summers heate*, here *flowry Spring-tyde*, there *Winters froſt*, here *Even*, there *Morne*, here *noon-day*, there *midnight*, it *melts wax*, *hardens clay*, makes ſome *plants revive*, others to *fade* and *die*, *flowers ſmell ſweet*, *Carion to ſtinke*, it makes the *More blacke*, the *Europian white*, the *American tawny*, the *Eaſt-Indian red*; yea, even *breath* out of the ſame *mouth*, *heats* one thing, *cooles* another, *kindles* a third, *blows* out a fourth: wherfore, if theſe my well meant *Lucubrations* ſhall happen to *reſound* with a *ſeven-fold Ecco* (like that which was ſpoken in the *Gallery of Olympia*) according to the divers *diſpoſitions* of them that *reade* the ſame; no marvaile, for ſo it fared between *our Saviour* and his *Auditors*, wherof ſome *admired*, others *cenſured*, a third ſort *wept*, a fourth *ſcoft*, a fift *trembled*, a ſixt

[b] *blaſphemed*, when they *heard him*: *Quot homines, tot ſententiæ*, ſo many *men*, ſo many *minds*. There is not more variety of *faces*, *voyces*, *hand-writings*, &c. than of *humours*: yea there are not more *obiects* of the *mind*, than *diſpoſitions*. So that to expect the approbation of all, were but a weak and idle ambition.

What will be objected, { 1 2 3 } againſt { the matter / the manner of handling, / or

of this *Treatiſe*, my ſelfe (though I am no *Antevorta*) fore-ſees, yea, I could raiſe to their hand all their *Obiections*, and as eaſily *anſwer* them, but,

Firſt, I am loath to tyre my *Reader* with a *tedious Epiſtle*, which perhaps might cauſe many to make an *end* before they *began*, as not ſeldom doth *Addition* in this caſe, bring forth *ſubſtraction*, and a little more *written*, cauſe a great deale *leſſe* to be *read*.

Secondly, A ſmall *Houſe* would not have too *great* an *Entry*, leaſt ſome ſhould ſay of it, as once *Diogenes* of *Minda*, *ſhut your gates*, leaſt the *city run out*.

3. What *Obiections* I *raiſe* would be *anſwered* fully (he which *throws* his *dagger* at a *Theefe*, let him be ſure to *hit him*, otherwiſe he *diſarmes himſelfe*, and *ſtrengthens his adverſarie*, the which an *Epiſtle* will not give way too: for he who hath a *long iourny* to go, and but a ſhort *time* allowed him, muſt make but ſhort *baites* by the *way*, and cannot ſtand to *take every acquaintance* he meets

by

by the *hand*: and they that are to *paint* or *print* a *pitcht field* within the compaſſe of a *ſheet or two of paper*, can make but few *Souldiers* whole and compleate, but are faine to ſet down for the moſt their heads only, or their *Helmets*.

Fourthly, Many mens *obiections* are not worth the *Anſwering* (ſcarce worth the *repeating*) as you will acknowledge anon: for where the *asker* is unworthy, the *Queſtion* captious, *words* bootleſſe, the *beſt Apology is no Apology*, the *beſt anſwer* to words of ſcorne and petulancy (ſaith one) *is no anſwer*, to a fooliſh queſtion *ſilence*, or *laughter*, (ſaith another) which *Philoſophy* is made good *Divinity* by *Salomon*, *Prov.*26.4. Yea we have our Saviours preſident for it, *Mat.*26.63.

Yet that I may ſatisfie all honeſt *minds* (leaſt they alſo ſhould *wreſt my words*, beyond the *levell of my thoughts*) and by a juſt *Apology*, raiſe up a *braſen wall*, or *Bull-warke* againſt ſome *dartes* of the *envious* and *malitious* (for in many caſes, it is not enough to find our *owne hearts* cleare, except alſo we cleare our names, and the *conſciences of others*.

Here would be ſome { *Queſtions* moved, and *Doubts* removed.

Wherfore that I may the better, *free my Reader, and my ſelfe*, from *miſtaking* and being *miſtaken*, I will *remove* ſome *rubs*, *levell* the *ground*, and *pave* a *way*, to our inſuing matter.

Firſt, if any ſhall ask, why I write upon a ſubject, which many have already handled, as bleſſed be God, his *Miniſters* have bin *no niggards* of theſe *celeſtiall ſtreams*, let the *world* give an *account* of *improvement*.

I anſwer not ſo many, but one *ſparke* more may well be added to this *flame*, for the *more candles* the better *light*, and who knows whether this laſt *call* may not *awaken* ſome, which yet are a *ſleepe* in this *ſecure ſin*, the *Cocke crowed once*, yet *Peter awaked not*, at the *ſecond crowing* he did, Marke 14.72.

Secondly, *Drunkenneſſe* is a *diſeaſe*, which needs a *Counſell*, yea a whole *Colledge* of *Phyſitians* to *cure* it: neither is there ſuch need of any theame to be treated of in theſe times, for ſhould both *Preſſe* and *Pulpit*, joyne their forces and determine to declaim againſt no other vice, ſmall nor great, ſave only this, as the King of *Syria* commanded his two and thirty *Captaines* to fight neither with ſmall nor great ſave only with the *King of Iſrael*, 1 *Kin.* 22. 31. ſhould there be 3. thouſand five hundred Books writ of it, as *Didymus* did of the ſubject of *Grammer* only; or ſix thouſand, as *Origen* did in Divinity, as S. *Hierom* reports, all were little enough: ſo *marchleſſe* and *unſufferable*, ſo *ſpreading infections* and *damnable*, ſo *bewitching*, *beſotting*, *outragious* and *diſgracefull*, ſo *inexcuſable*, and yet ſo *incurable*, ſuch a *baſe*, *beaſtly*, *fowle*, *filthy*, *odious*, *execrable*, *Heatheniſh*, *infernall and prodigious* a ſin, can never be too much cryed down and declaimed againſt, never enough bewailed, nor can too many *hookes* be *baited*, or *Nets layed* to *draw out* ſuch a *multitude of ſoules*, as *ſwim* in this *Sea*, or *lake*; no number of helps can be too great, no perſwaſions over-vehement or too many for the effecting of ſo great a work; ſo important a truth, can never be too much averred; and indeed where *ſpecially ſhould we prepare for defence*, but where *Satan ſpecially prepares for offence*.

And

And ſuppoſe many have moſt excellently handled the ſame, yet eſteem not the worſe of this: he was commended that *tranſlated Zenophon* his *Cyropedia* out of *Greek* into *Latin*, albeit it was tranſlated before. Indeed only to tell you what you have already heard of this ſubject, were to deflower the *time*, and to write *Iliada poſt Homerum*, or to preſent you with *Coleworts twice ſod*, but I preſume it is otherwiſe, they have not ſo *reaped* and *raked* this *field*, but they have left ſome *Ears* to *gather* or *gleane*; yea if ſomething *new* in it, had not bin thought *worth both our labours*, mine in *compoſing*, thine in *reading* the ſame, I ſhould have committed it to the *fier*, before it came to the *Preſſe*, as *Plato* did his intended Oration, when before *Dionyſius*, he had heard *Socrates* expreſſe himſelf.

But if my *hopes* and *deſires* fail me not, the imparting of what I have received touching this ſin (with bleſſing from above) may become beneficiall to many a ſoule. Thoſe great Lights of Heaven, the *Sun* and *Moon* take not away the neceſſity of *Lamp-light*. To the making of the *Tabernacle*, *fine linnen*, and *goats hair*, was of great uſe, as well as *gold*, *ſilver*, and *preſious ſtones*, and the ſame that gave *proportion* to the *Cedar*, gave alſo being to the *muſh-room*, neither did he which had *five talents* diſdained him that had *but one*: yea, an Emperick now and than, hath had the hap to *cure a patient*, which a *learned Artiſt* could not do.

Neither is the ſtrength or weakneſſe of *means*, either *ſpurr* or *bridle* to the determinate choiſes of *God*, who not ſeldome, doth greateſt *acts*, by weakeſt

keſt *Agents*, he choſe *Davids ſling*, rather than *Sauls ſword*, to conquer *Goliah*: *Froggs*, *Graſhoppers* and *lice*, rather than *Bares* and *Lions* to fight againſt *Pharaoh*: he that with *Rams-horns* overthrew the *walls* of *Iericho*, hath ſometimes choſe vile and weak *inſtruments*, to ſerve himſelf by, even in this very caſe. *Peter* hath a *Cock* to tell him his *cowardiſe*, and *Balaam* an *Aſſe* to reprove his *avarice*, there is no creature *dumb*, when God *bids it ſpeak*.

Yea God (who will bleſſe where he pleaſeth) now and then gives the greater *ſucceſſe* to the weaker *means*, the men of *Nineveh* repented at the preaching of *Ionas*, and yet not the *Iews* at the preaching of Chriſt, who was greater than *Ionas*, *Mat.* 12.41. The *Apoſtles* did greater ſignes in *Chriſts name*, than *Chriſt himſelfe*, *Iohn* 14.12. It was a greater *miracle* that the *ſhadow of* S. *Peter*, as he walked in the *ſtreet* ſhould heale *many ſick*, Act. 5.15. than that the hem *of Chriſts veſture*, ſhould *heale one ſingle woman* of her bloudy iſſue, *Mat.* 9.22.

Ob. But what gives mee incouragement, for I can ſpeake nothing of my ſelfe, except of mine infirmities.

Anſw. It is this, to the end that none might challenge mee, for handling a *good* matter *ill*, (which was holy *Iobs* caſe) I have adviſed my ſelfe to *borrow*, (as the *Children of Iſrael* by *Gods appointment*, did of the *Ægyptians* Iewels, of *ſilver*, and jewels of *gold*, toward the making of the *Tabernacle*, or as *Salomon* fetch *Algummim Trees* from *Ophir*, when he *built a houſe* unto the name of the *Lord*) not only from the Ancient *Fathers*, *Counſells*, *Decrees* and *Canons*, *Philoſophers*, *Poets*, *Oratours*, *Hiſtriographers*,

phers, and cheefely the *holy Scriptures*, but alſo from *Neotericks*, and *moderne Writers*, whatſoever *elegant phraſes*, *pithy ſentences*, *curious Metaphors*, *witty Apothegmes*, *ſweete Similitudes*, or *Rhetoricall expreſſions*, I have met withall *pertinent*, *wholeſome*, and *delectable*, wherewith to *inammell* this *Treatiſe* of mine; yea even as the *Bee* gathers from one *flower wax*, from another *honey*, from a third *bee-glew*, and bringeth to her *hive* that which is profitable from all; ſo have I under correction, made uſe (as my *memory* ſuggeſted) of one for *force of ſpeech*, of another for *ſound*, and *ſolid arguments*, of a third for *eloquence*, and *ſplendour of words*, of a fourth for *deſcriptions*, of a fift for *ſhaming of vice*, of a ſixt for *expoſitions*, of a ſeventh for *perſwaſions*, of an eighth for *moving of the affections*, &c.

Neither have I as ſome, gathered a *rapſody of rags*, from ſeverall *dunghills*, *excrements of authors*, but conſidering that the *pureſt waters* are *diſtilled* from the *choyſeſt flowers*, I *reade* not *Authors* without putting *difference*, nor *cite* all that I *reade*, nor *inſert* all of any that I *ſcite*, yea I am as *nice*, whom I *inſert* into my *liſt*, as *Caius Marius* was, in *chooſing* of *his ſouldiers*, who willingly *admitted* none into his *bands*, that were leſſe then *ſixe foot high*; and in divers *leſſons*, which oft choyſe *Authors* affoord, I commonly *make uſe* of that, which is moſt *rare*, and *remarkeable*, and wherein they imitate *Homer*, who ever delivered *each mans minde*, in *better words* then they could *ſpeak themſelves*, or *Polygnotus* the *painter*, who in making of his *pictures*, did alwaies *excell the patterne*.

And becauſe as *Plutarke* ſpeakes, *ſpeech* is made *more pearſing*, by *taking away* that which is *ſuperfluous*: as in a *vine*, whatſoever is *taken away*, *by pruning*

ning from the *branches*, is *added into the fruite*, I have brought thee heere in *a few words much matter*, and *quicke to the purpose*. So that how rudely soever these *lines* may have falne from my *pen*, (suppose the *sayings* and *examples* like handsome *weapons* ill *hafted*, or like *sand* without *lime*, ill *bound* together,) yet consider each peece apart, and you will grant them to be *gray advisements*, *in a fine fyled phrase*, *powerfull*, and *pertinent expressions*, resembling *apples of gold*, with *pictures of silver*, which are both *precious* and *pleasant*.

Neither like I that my compositions should weigh lighter for want of paines, which is the *bane* of *Printing*, and a ready way to *surfet* the *Reader*: but the *eare* trieth the *words* as the *mouth* tasteth *meate*, *Iob* 34.3. whether I have beene *sparing* of my *labour*, let the *Reader iudge*.

Onely this I inferre, if a *Painter* should goe to one *Virgin* for an *Eye*, to another for a *Lippe*, to a third for a *Cheeke*, to a fourth for a *Chinne*, &c. he might well make an *exquisite face*; or if a man should borrow from every *garden*, here a *choise flower*, there an *herbe*, there a *plant*, &c. he might easily at length have his owne surpasse all the rest, and yet he merit no great praise.

Alasse a very *meane man*, if he shall be *possest* with the *treasure* of an *hundreth*, and those the *richest*, is able to effect that which no one with his *owne gettings* could possibly performe: so admit them *giants* in *divinity*, and *humanity*, that have travelled upon this subject before me, yet a very *dwarfe* sitting on a *giants shoulders*, may *see further* then the *giant himselfe*: yea he that lies *under the tree*, sees what is neere at hand, better then they which are

on

on the top. Miſtake me not, I only ſhew what is poſſible, I affirme not that I do ſurpaſſe the meaneſt: though I have another great *advantage* of paſtorall Miniſters, in the *length of time:* for I can affoord to beſtow *a yeeres labour* on that, which they are tied to performe, perhaps in *a month.*

Ob. But you make *over-bold* (may ſome ſay,) in *reaping* that which other men, brave Worthies, beſtowed the labour to *ſowe.*

Anſw. No bolder with *Neotericks*, and *moderne Writers*, then even themſelves doe with *ancient Writers;* every *garden* is *furniſhed* from *others*, and ſo is *mine.* All Schollers thinke they may honeſtly, and with credit, make uſe of the *Fathers*, *Philoſophers*, and other *Authors of antiquity:* as what Wrighter almoſt doth not *ſcimme* off the *creame* of other mens *wits*, *pick* the *choyſe flowers* from there *well ſet gardens*, to *decke*, and ſet out their owne *ſterill plots*, what ſaith one wittily,

We crop the topps of others cropp,
old Writers works moſt rare:
The moſt of us, which now do write,
old writers Eccoes are.

Now if others are put to this, much more I; they that have *leane* and *thin bodies*, ſtuffe them up with *bumbaſt*; *he who hath but a Cock-boate to ſaile in, muſt not go farre from the ſhore; he that wants a ſtock of his own, is forced to borrow and trade with other mens mony*; ſo I wanting the happineſſe to produce matter of mine own (for I am an ill *ſpring*, no *Epicurus*, of whom it is reported, that in three *hundreth volumnes* which he left behind him, he had

had not made uſe of *one Allegation*) it ſhall content me, if I can ſerve as a *leaden pipe* to *convey*, or a *wooden Ciſterne* to *retaine* the ſame for others uſe.

Nay it were ridiculous, if with the *Crow* I ſhould preferre my own *black brood*, when the *Larke*, and the *Linnet*, the *Bull-finch*, and the *Nightingall* ſo kindly offer themſelves: and the *bride* might well take it in deriſion, if I ſhould *trim her* with my owne country *ruſſet*, when *tiſhewes* may be had at an eaſier rate; for it muſt be confeſt *richer ſtuff*, than will be made of *Wooll*.

Neither canſt thou in diſcretion, like it the worſe, but by farre the *better*, the *ſpiders Webb* is not the *better* for being *ſpunne*, and *woven out of her owne breſt*, nor the *Bees hony* the *worſe*, for that ſhe gathers it out of divers *flowers*; the *Apothecary* in making of *methridate*, *gathers* not all his *ſimples* and *ingredients* in his own *Garden*, yet it is no *leſſe*, but a great deale the *more ſoveraigne* and *precious*; if I than like a *Banquerout debtor*, *pay* what *I owe* with anothers *purſe*, yet accept it, for to the *receiver* it is all one *mony*, and will make him by ſo much *richer*, than he was before. In a word, if in *wafting over* the troubleſome *ſea* of this *world*, my ſilly *Arke* may ſerve thee as one *help* among many in the *voyage*, ſo that thou *arrive* at the *haven* of *Bliſſe*, it matters not in whoſe *ground*, the ruſhes were gathered: Wherefore looke not ſo much, *whence* this *treaſure* came, or by whom this *pardon* is *brought*, ſeeing it is able to make thee *rich* and *happy*, as *what it is*, and *who ſent it*.

2. Nor can any of my Authours (if their *aime* be *Gods glory*) be offended that I make their curi-

ous

ous *notions* more common. *Cæſar* never rejoyced more then to heare that they *talked* of his *valiant exploits* in *ſimple cottages*. It was an envious humor not befitting *generous* and *ingenuous* Chriſtians, which cauſed *Alexander* to be angry with *Ariſtotle* for making his *books common:* and a peeviſh condition, which made *Aſpendius* that cunning *Muſitian*, to play alwayes ſo *ſoftly* on his *harpe*, that none could heare but himſelfe; *virtue is diſtributive*, and had rather pleaſure many, with ſelfe-injury, then bury benefits which might pleaſure a multitude: yea the *Phyſitian* that hath a ſoveraigne *receit*, and dyeth unrevealing it, robs the world of many bleſſings, which might multiply after his death, leaving to all ſurvivors this collection, that he once did *good to others*, but to do *himſelfe a greater*. I need not tell them, that theſe *inſtructions* are like *Ayre, Fier, water*, the more breathed the *cleerer*, the more extended the *warmer*, the more drawne the *ſweeter*, or the bright *ſunne* whoſe *beames* are not *the worſe*, for *ſhining* in every corner, but the *places the better*; no matter how *cloſe evils* be, nor how *publicke good* is; for that which is *good* of it ſelfe, is ſo much the *better*, by how much the more it is *communicated:* a good thing the *more common* it is, the *better* it is, and to keepe it *private*, is the only way to be *deprived* of it: to conceale *goodneſſe* is a *vice*, *virtue is better* by being *imparted*; wherefore if any of them would *incloſe* that for *ſeverall*, which God hath ment *common*, *Deut.*6.6. to 11. it argues they have too *much envy*, or *too little love*.

Indeed if in *borrowing the matter*, I ſhould *impaire the forme*, as oftentimes it commeth to paſſe that *ſentences tranſlated*, or *repeated*, do like *ſilke twice*

died

died looſe their gloſſe, they might juſtly be offended: but no one I preſume ſhall find this cauſe of exceptions; for *I have*, as I hope with the *Bee*, inricht my ſelfe and *others*, without prejudice to any *one flower*.

3. Another thing which may vindicate me is, I neither challenge nor attribute to my ſelf the praiſe of their inventions; yea I acknowledge that to this *Poſey* of ſtrange *flowers*, I have put little of mine owne, but the *thred to binde them*: that to all this *frame*, I have onely made the *pinns*, which *faſten* the *Ioynts* together: the *materials* being *ſquared*, and *faſhioned* to my hand, by more judicious *Workemen*: that it is but *borrowed mettall caſt into a new mould*. No, I hold there is *no cheating like the felony of Wit*: for he which *theeves* that, both *robbs* the *owner*, and *couſens* all that *heare* him. So that if in *reaſons*, *compariſons* and *arguments*, I *tranſplant* any into my *ſoyle*, I am no *theefe* in it, ſince I either ſay or am ready to acknowledge, of whom I had them: I have ſo made uſe of other men, as they may ſee I do not *ſteale*, *but borrow*. Neither deſire I to *conceale their names*, as *naughty Women* do the right *fathers of their children*.

3. Againe, If any aske why I mix my diſcourſe with ſo much *ſecular learning* (as ſome ſevere *Catoes* will cenſure me for ſo doing, for *learning* it ſelfe *taſteth not kindly to every pallate*) why I *mingle* ſo many *fictions*, *compariſons*, and other *Phyloſophicall conceits* with *divine authority*, as *Water* with *Wine*.

I anſwer, ſome men *fancy* and *affect* nothing, but that which is *candied with pleaſure* and *delight*, reade *Authours* to no other end, but to *pleaſe their fan-*

their fancies, and *refine their tongues*:

Even the wholeſomeſt diſh, if but homely dreſt,
Their queſy ſtommacks hardly can diſgeſt:

Yea they love a *Harlot* more, for her *braveries*, then their owne *chaſt Wife*, for her *vertues*. Now theſe *men* have *ſoules* (though they little regard them) and thoſe *ſoules* ſtand in as much need of the *bread and water of life*, as any I know: and there is *a mercy due*, even to them. Yea I ſuppoſe, he that both *wants bread*, *and wit to know the vertue of it*, calles for our more then ordinary *compaſſion*; but offer theſe that have taken a *ſurfet of ſinne*, plaine and down-right *divinity*, they feele no more *taſt* in it, then in the *white of an Egg*, Job.6.6. give them never ſo *wholeſome*, never ſo *ſoveraigne* a *Methredate*, if it taſt not *ſweet* thayle none of it, yea thayle ſlight it, and this is the *reaſon* why I have *pric't in ſome flowers* of what I have gathered abroad, why I *imbroder it* with ſo many *pleaſant* and *witty-conceits*, as *Aarons veſtments* were *imbroidered* with *gold* and *blew ſilke*, and *purple*, and *ſcarlet*, and *fine twined linnen*, beſet with *precious ſtones*, and bedect with *bells* and *pomegranates* for *bewty* and *ornament*, the which I hope will make it the *more acceptable*, and by conſequence the *more profitable*, yea *adde life to it*, as the *Sun to a Withered plant*: for quaint *phraſes*, poeticall *fictions*, pithy *metaphors*, &c. ſaith *Beroaldus*, doe mightily *refreſh*, and *delight a weary reader*, as *ſauſe* doth a *bad ſtomacke*; theſe *to diſcourſe* are as *pictures to a faire roome*, *the choiſeſt ornament*. It was for the love of eloquence that S. *Auſtin* ſo often frequented S. *Ambroſe* his ſermons, though the *power* and *wholeſomeneſſe of his doctrine*, made him to become *a Chriſtian*.

The folly which in man with wit is fixt,
Muſt needs have pleaſant things, with wholſom mixt.

O how many have gone away from *an elaborate Sermon* (and yet that may become the *presse*, which would not *the pulpit*) better then they intended, and been taken with the Orators vertues, when they came only for the beauty of his oratory. We *feede* not the *body* with the *foode* of one *dish* only, nor does the sedulous *Bee gather her winters provision* from the single vertues of *one flower* alone: yea the *stomack* being *glutted with one dish*, hath *a fresh appetite to another*.

Now these and the like considerations, have induced me to *cloath* and *adorne* my *discourse*, with these *rich* and *royall Robes*, for to *please* and *profit*, is my *ayme*, though I care not so much to satisfie the *curious head*, as the *honest heart*, and had rather *speake five words to edification*, then *a thousand to vaine ostentation*, to please the tast of all readers, I affect variety. Neither let any thinke, but as the *Egyptians spoyles* served to adorne *the Tabernacle of God*, so the *Arte*, and true *sayings of the Heathen*, ought to serve *the Church of God*. *Truth*, saith S. *Ambrose*, by whomsoever uttered, *is of the Holy Ghost*, else S. *Paul* would not have alledged verses out of Heathen Poets, in three severall places of his Epistles, one 1 *Corinth*. 15.32. out of *Menander*, another *Acts*. 17.28, out of *Aratus*, the third *Titus*. 1.12. out of *Epimenides*. *David* may helpe himselfe with the *sword of Goliah*, *Salomon* in *building the Temple*, can make most excellent use of *Hiram a Tyrian*, and no lesse of the *Sidonians*: 2 *Chron*. 2.14,16. even *pagans* have their severall *artes from Heaven*, and therefore may justly be improved to the honour of the giver: their *heathenisme* is their owne, their *Wisedome* and *learning* is *Gods*, and his *children have right to their fathers blessings*, wheresoever they finde them.

4. If

4. If any ſhall aske why I write this Treatiſe, (as he that in his *actions*, propoſeth no marke or *maine* end to himſelfe, is like a *Ship* that aymeth at no *harbor*, and no *winde* makes for him that hath no intended *porte to ſayle unto*: neither can he expect any *voyage of advantage?*)

My anſwer is partly { *Negative*, *Affirmative.*

In the firſt place, I expect neither *profit*, nor *credit*, nor *thanks* for my paines.

Not *profit*, for if my *Reader* may *reape* any *benefit from it*, it is all the *benefit* I expect *by it*. It fares not with me, as it doth with moſt ordinary *Phiſitians*, who *give potions to ſick men that themſelves may live.*

2. Not *Creddit*, If I know my owne mind, and I ſhould know it better then another. Indeed S. *Paul* complaines that ſome ſeeke their *owne honour* and *profit*, but *not Chriſts*, *Phil*, 2.21. and not without cauſe: for many (I feare me) are like *Nebuchadnezzar*, who *built much for his owne honour*, *Dan.* 4.30. *nothing for the honour of God*, or thoſe *Babell builders*, *Gen.* 11.4. whoſe *end* was to get them *a name upon earth*, whereas if my *name be Written in Heaven*, *Luk.* 10.20. I care for no more: as for an *idle name*, *made up of periſhing*, and oftne *corrupt breathes*, I leave it to them for *an end*, to whom *God* is not *an end ſufficient*; only let me ſay this, *he which ſeeketh his owne glory more then the glory of God is an hypocrite*, *ipſo facto*. Let every man *try* himſelfe by this *marke*, and not become *Judges of other mens thoughts*, as ſome will be forward enough to ſay, by me, as *Eliab* once by *David*, *I know thy pride and the malice of thine heart*, 1 *Sam.* 17.28. But what was *Jobs comfort* in the aſperſion of *hypocriſie*, *my witneſſe is in Heaven*, *and my record on*

high, Iob.16.19. I will not, perhaps *I cannot ſay*, that *any thing* I doe, is altogether *exempt* from *pride*.

True, *the meanes* of begetting, hath more increaſed man-kind, then *the end*, and ſo in theſe caſes: but it is *ill* when *baſe ends* are the *firſt moovers of good duties*. Indeed how ſhould the hope of credit be my aime, except I were mad, what to make my ſelfe the *ſubiect of every opinion, wiſe and weake*, ſurely this were a very weake thing in me, ſince writing upon this ſubject, I more *feare to looſe*, then *I hope to winne*: for firſt (he that toucheth *pitch* is ſure to be *defiled*: what ſaith *Solamon, he that reprooveth a ſcorner, purchaſeth to himſelfe ſhame, and he that rebuketh the wicked, getteth himſelfe a blot, Prov.9.7.* beſides the Prophet *Jeremy* hath told me my *wages* before hand, *Jer.18. come and let us ſmite him with the tongue, and let us not give heed to any of his words*, ver.18.) which is ſome ſigne that I priſe *Conſcience* above *applauſe*, as the *Philoſopher* counſelleth, or at leaſt that *I make* a *vertue of neceſſity*.

But admit all men were *faire conditioned*, what other *fame* could I expect, then that *of Celſus*, who was *famous*, but why? onely *for ſtealing old Poets verſes*; for only *the errors*, can I challenge to my ſelfe as mine owne, *the good* (if any be) is due, firſt to the *divine Maieſty* who made my *pen* an *inſtrument* to ſerve him, and next to thoſe ſeverall *worthies*, which I doe or am ready to produce.

Or ſuppoſe a man ſhould obtayne the *peoples applauſe, one daſh of a pen*, would *turne the ſtreame* quite the other way; *this is an Errour* would they ſay, when perhaps *the errour*, were *only in their own braines*, and let a man deſerve never ſo well, have never ſo many excellencies, performe never ſo many rare and vertuous

vertuous actions, if one word will but admit of a double conſtruction, it ſhall be interpreted in the worſt ſence, and then farewell all, nothing ſhall be *thought* or *ſpoken* of, but his ſuppoſed *fayles*: what ſhould I ſay? the *common people* are as *unſtable as quick-ſilver*, and may fitly be compared to the *ſtanding Corne*, there comes *a puffe of winde* and *blowes* it all on the *one ſide*, there comes another *blaſt* and *and ſwayes it* as much *on the other*: thus the *Jewes* dealt by *our Saviour*, the ſame *mouthes* which cryed *Hoſannah* even now, cryed out ere long *crucifige*. *Seianus* in the *fore-noone*, was ſo favoured and followed of *the people*, that they would have made him their *Cæſar*, yet ſo *hated in the afternone*, that they ſent him as *a malefactor unto priſon*, ſo that the *Marriner* may as well, *wrap up the winde in his ſale-cloth*, and keepe it for another *voyage*, as any man promiſe himſelfe their *good word* next time the *moone changes*.

3. Not *thankes* nor *quiet*, for I conſidered what *our Saviour* ſaith, *give ye not that which is holy to doggs, neither caſt ye your pearles before Swine, leaſt they tread them under their feet, and turning againe all to rent you*, *Math.7.6.* and another, if thou *love* thine owne *ſafety*, *tempt* not the *wrath* of *a deſperate perſon*; and could have aſſumed ſome taske, of *more eaſe* and *leſſe hazzard*; only this enterpoſed, *Gods glory we are bouud to redeeme with our own lives*.

Indeed I were very ſimple, if with *Crabronius* I ſhould pooddle in a *Waſpes neſt*, and thinke to *purchaſe eaſe* by it; he which *blowes in the duſt*, had need to *keepe his eyes ſhut*, he that ſhall lay open all *drunkards* to the common view, and *diſcover* their many *diveliſh plots*, offer *violence* to their *boſome luſt*, and *beſt beloved Dalilah*, ſpeedes well if they only *unburthen* their

diſtempered ſtomacks at their *black and filthy mouthes*, by *vommiting* up ſome *ſcrapulous*, *noyſome* and *ſuperfluous crudities* of *ſcandall* and *reproach* againſt him. And ſo you have the *negative part* of my anſwer, and *what were not my reaſons*. Now heare the *affirmative part*, and therein *What were my reaſons*.

Firſt *in generall* I have deſcribed *a true drunkard*, and lively ſet him forth in his *colours*, (though indeed the *ſprings*, and *wardes* of his *wicked heart*, iſſuing from *pride*, *ignorance* and *unbeleefe*, are ſo divers and ſundry, that it is impoſſible to decipher them all, neither are *all diſeaſes in Phyſitians bookes*,) and likewiſe given you the *ſober and religious mans Character*, in hope that *both* of them may *doe good ſervice to the Church*; for whereas *honeſt men*, profit the Common-wealth, by cauſing themſelves to be *imitated*, the *drunkard* by this meanes, ſhall happily benefit the ſame, by *cauſing drunkenneſſe to be evitated*: for I have knowne ſome *better inſtructed by contrariety then by ſimilitude*; and if ſo, what *vocation* more *honourable*, then to *ſerve the common-wealth*, and be profitable to many, how could I have *imployed my talent*, or *improoved my time* better. Beſides the *beauty of the ones faire graces*, and the *blackneſſe of the others oppoſite ſinnes* will illuſtrate each other; *ſhaddowes giving grace to lively coulours*, and the *brightneſſe of truth*, beſt *appearing*, *by the oppoſition of her contrary*. We know *a ſtraight rule* helpes to ſhew the *crookedneſſe of the timber*, and hence it was that *Iſmenias mingled* both *good* and *bad flute players* together, to the end that it might *adde repute unto the one*, and *ſhame unto the other*: that *Antigenides the muſitian*, when he was to *play any leſſon*, would give order that *before* or *after*, ſome other *bad muſitions* ſhould cloy and *ſurfet his auditor*:

But

But to ſpeake only of the *firſt*, and *worſt* of theſe, it is no deſertleſſe office, to take away the *vayle* from the *drunkards face*, and ſet ſuch *a brand upon his fire-head*, that all *may know and ſhun him*, though better it were, thoſe *hands* would ſtrike him, *that have darts of authority* put into their *quivors*: yea there is no *diſcourſe* more *ſerious*, then that which treateth of *vanity*, nor *contemplation* more high, then to reaſon of mans *infirmities*. I ſee many *noble wits*, bend themſelves to *meane and unworthy ſubiects*, when they might apply their minds to *higher thoughts*: and others againe, to ſpend their time in *unprofitable queſtions* and *diſputations*, intricate *ſubtiltyes* about *mooneſhine in the water*, as *Severinus* the *Dane* juſtly complaines, that *ſpider-like*, *eviſcerate* themſelves, and ſpend their *bowells*, to make *cob-webs of wit*, or *caſtles in the ayre*, which are *blowne downe with a puffe*; for of all their *paynes*, they can looke for but *a meane effect*, and expect but a *little thanks*: Oh that they would fall upon ſome ſubject, no leſſe *grave* and *ſerious*, then the *ſins of the time* wherein they live.

More *particularly*, that which provoked my ſleeping quill, is that which provoked *David* to fight with *Goliah*, 1 *Sam.* 17. 32, 45. *the uncircumciſed philiſtins, have rayled one the hoſt of the living God.* The ſame for which *Heſter* and *Judith* undertooke ſo great a hazard, namely *that I might deliver my country-folkes from the malice of their enemies, that I may reſcue them from the raylings of mockers*, *Jer.* 20. 7, 10, 11. as the *good theefe* reſcued *Chriſt* from the revilings of the *bad one*. That I may if it be poſſible, *confute that reprobate*, and yet *common error*, *of only beleeve and thou ſhalt be ſaved*, which cauſeth many to *turne the grace of God into wontonneſſe*, and to thinke with

Eunomius, that *faith without workes will ſerve*, that I may *ſtop* thoſe *mouthes*, which ſpeake *good of evill*, and *evill of good*, which put *bitter for ſweet*, and *ſweet for bitter*, which *iuſtifie the wicked*, and *take away the righteouſneſſe of the righteous from them*, as *God* complaynes, *Iſa.5.20,23.* who having their *tongues ſet on fire from hell*, *James.3.6.* will needs damne all that have more religion then *a Heathen*, or knowledge of heavenly things, then a *Child in the womb* hath of the things of this life, or more conſcience then an *Atheiſt*, or care of his ſoule then *a beaſt*; that lives religiouſly and will not revell it with them in a ſhoreleſſe exceſſe, for *Puritanes*, *a name ſo full of the ſerpents enmity, as the egge of a Cockatrice is full of poyſon:* this is my *maine end*, and I hold it *a maine one:* for doth not this make a world of men of the *Colliers* mind, who ſeeing *ſome ſuffer as proteſtants*, for denying *the corporall preſence*; *others as papiſts*, for denying the *ſupremacy of the King*, ſpake in his ruſticall language, that he would be nere neither, and hereupon, hath not *the wickedneſſe of the greater part*, brought ſuch *a ſcandall on the better part*, that our *religion* is even *abhorred of the heathen*, and how can it other then *cut the hearts* of thoſe that have *felt the love of Chriſt*, to heare him ſo *wounded at home*, with oathes and *blaſphemies*, *abroad* with reproaches, who is the *life of their lives*, and the *ſoule of their ſoules*. Now is there not a cauſe to ſpeake, as *David* replied touching *Goliah* his blaſphemy, *1 Sam.17.29.* or as *Job* ſpeakes, *ſhould men hould their peace at thy lyes, and when thou mockeſt others, ſhall none make thee aſhamed*, *Job.11.3.* for I call *Heaven* and *Earth* to record, *how iuſtly* we may complaine, *how uniuſtly* we are condemned, but *cuſtome* doth ſo *bleere us*, that we cannot

cannot *diſtinguiſh*, nor *diſcerne the true vizage of things*, and moſt men ſo *delude themſelves with miſpriſions*, and falſe *ſurmiſes againſt the godly*; that as if their *ſoules* were drowned in their *ſences*, they are carried away with *Weake opinions*, rayſed from *vulgar miſtakes*, and *ſhaddowes of things*; for alas what *obiection* can the *fooliſhneſſe of the fleſh* make, which the *wiſedome of the ſprit* cannot *anſwer*, if they had but *eares to heare*, and *hearts to mind it*, but goe on.

When *Waters* begin to *breake out*, we *ſtopp* them preſently, or elſe the loſſe prooves irrecoverable; we chooſe to *meete the enemy upon the frontiers*, rather then in our *townes*, and thinke of *repelling him timely*, rather then of truſting to a *firma eiectione*, when he *hath gotten poſſeſſion*: but *this enemy* which would *daſh all holineſſe ont of countenance*, and *pluck up all power of religion by the rootes*, the *contempt of goodneſſe and piety*, which formerly hath beene held no meane *ſigne of the ruine of a State*, hath by *long cuſtome* taken ſuch *deepe roote*, (I cannot altogether ſay in mens *heartes*; for many are like *Anaxagorus*, who would maintayne that *ſnow was blacke*, when he knew to the contrary: or *Pilate*, who with *one breath pronounced Chriſt to be innocent, and yet condemned him to the laſh*; but ſure I am, *Religion* and *goodneſſe* is ſo *deſpiſed*, *looſeneſſe and prophaneſſe ſo ſet by*, and defended, by *ſome ignorantly*, by *others maliciouſly*,) that if it be *tollerated* much longer; it will *run ſo deepe, and ſtrong*, that we muſt never looke to ſee it *mended, till Chriſt comes in the clowdes*: what *this ſinne* may worke upon us, *onely the Lord knowes, and knowes to prevent*; but certainely it hath already been ſo long neglected, that it hath almoſt overgrown both *Corne* and *good herbes*.

Indeed

Indeed the *Apoſtle* tells us, that *their mouthes ſhall be ſtopped*, *Tit.*1.11. *Pſal.*107.42. if not with the *word*, nor by the *hand of humane authority*, yet with the *fier of Hell*; and I wiſh they would thinke of it, that we *ſerve a maſter* that *knowes all* things, *can doe all* things. And ſo you have my *firſt maine Reaſon*, for the generallity of the *diſeaſe*, the neceſſity of the *cure*, and the *commodity* or *common good*, that I hope will ariſe by the diſcovery, are my *cheefe motives*. To *open the eyes* of our *adverſaries*, that they may turne from *darkeneſſe* to *light*, and from the power of *Satan* unto *God*, that they may receive forgiveneſſe of ſinnes, and inheritance among them which are ſanctified by faith in *Chriſt*, *Act.*26.18. For the *reformation of theſe*, and *information of thoſe* that are *waving* and *floating* in uncertainetyes; that the *weake* might have *inſtruction*, the *ſtrong ſatisfaction*, *all conſolation*, and in all *God* might have *the glory of his wiſedome*, I have taken this paynes, which I hope (as *Theophraſtus* did by his *Characters*) poſterity ſhall be the better for; for, at leaſt henceforward, if *drunkards ſhall open their mouthes* againſt thee for goodneſſe, thou knoweſt *how to ſhut them againe*, though farre *better* it were, I confeſſe, that the *cauſe* were *removed*, for

Happy the people, bleſſed is the land,
where truth and vertue, get the upper hand.

Thirdly I compoſed theſe lines, becauſe I love the employment; yea the *great pleaſure* which I tooke herein, made me not only *forget my paines*, but further ſo obliged me unto it, (beſides my owne improovement, for I have not more *made my booke*, then my

booke

booke hath made me,) (together with the *assistance*, which I found extended to me from above,) that it was to me, instead of *a voice speaking in mine eare, this is the way walke in it*, Isa. 30.21.

True, somewhat *We owe our selves unto society*, but in the better part *unto our selves*, and how often hath this businesse, *With pleasing and profitable thoughts, entertained me and the time*, yea how oft hath it *diverted me, from the eddy of a tedious and irkesome sloth*: sure I should be miserable, if I did not love this *businesse* in my vacancie, whereas now I am glad of that *leasure, which gives me leasure to imploy my selfe*: That I have liberty to dispose of my howers, I count it a mercy, that I have a mind sometimes inclyning me to use that liberty well, I thinke I may without ostentation, be thankfull for it as a bounty from above, if I should not grow better by it, yet this benefit I am sure would accrue me; I should both keepe my selfe from worse, and not have time to entertaine the divell in. And so with an unwilling willingnesse, you have *What were not, and What were my reasons* of writing it, though I need not have troubled my selfe either with *reasons* or *excuses*: for if I *doe ill, no plea can warrant me*; *if well, I cannot be discouraged with any censures.*

In the next place, if the *reasons* of my committing it to the presse, be demaunded, they are cheefely these two;

The first is that *advantage* which *Writing* hath above *preaching*, and that is *threefould.*

1. It is *more diffusive*, extending the fruite of that doctrine, to a *Whole Kingdome* (if not farther,) which when preached, was empaled within the brests of a *private auditory.*

2. *Speech*

2. *Speech* like *Davids harpe*, requires the Authors *preſence*, wheras *Writings* have their uſe in his *abſence*.

3. Though the ſound of the *Word ſpoken, pierceth more*, yet the *letter written indureth longer*, even to many generations, or as one hath it,

Although the ſpeaking Word have life,
the written word be dead;
The written word ſhall laſt,
when the ſpoken word is fled.

Sermons, like ſhowers of *rayne*, water beſt for the *preſent*; but *bookes* are as *ſnow*, which *lyes longer* on the *earth*, yea though the *Author dye*, his *workes* ſhall ever *live*: *Bookes* out-live their *Authors*, even ſo long as nature hath an *eare*, or *eye*, or *tongue*: O that theſe lines might live but ſo long as ſome other, nothing ſo uſefull, then I were confident, they ſhould never meet a grave in comming ages.

Secondly, thoſe *thoughts* which our *experience* hath found *comfortable* and *uſefull* to our *ſelves*, ſhould (with neglect of all cenſures) be communicated to *others*, the *concealement* whereof (me thinks,) can proceed from no other ground, but either *timerouſneſſe* or *envy*, and it is probable that that *medicine*, which hath *cured one* deſperate *patient*, if it be communicated, may *worke the ſame effect* upon *others*, the conſealing whereof, would argue in a *Phiſitian*, either *too much* lucre, or *too little* love; however the conſcience of *good intentions* in themſelves, let their *ſucceſſe* be what it will, is both a *diſcharge* and *comfort* to a *free* and *willing mind*.

And ſo I have anſwered the *modeſt reader* touching his

his quæres: though there needs no apology, when the *word* is our *warrant*, and the *glory of God* our *end*.

Laſtly, If any *drunkard* that deſires to pick a quarrell with me, or be contentious, ſhall aske why I am ſo *bitter*: I anſwer for theſe *reaſons*.

1. The *firſt* is that I may kill *Goliah* with his owne *ſworde*, anſwer drunkards in their own dialect: when *Alexander* askd *Philotas* in what *language* he would make his *defence*: he anſwered, in the ſame wherein it had pleaſed *the King to accuſe him*.

2. *Secondly*, (thoſe that are in a *deep* and *dead ſleepe* cannot be *awakened* without *a loud call*: no eaſie *voice* will ſerve to *rayſe a ſoule* from the *death* of *ſinne*, and *grave* of long *cuſtome*, to the *life* of *grace*: yea O Lord, thy *ſtrongeſt commands*, thy *lowdeſt* denunciations of *Iudgement*, the *ſhrilleſt* and *ſweeteſt* promulgations of thy *mercies* are but enough. Alas it is eaſier to open an *oyſter* without a *knife*, then to *thaw* an *obdurate heart* with the *Sun-ſhine* of *ſweete wordes*; for while they are in *Dalilahs lap*, and ly *ſleeping* like *drones* by the *hearth of hell*, they thinke themſelves as ſafe as if they were in *Abrahams boſome*: *drunkenneſſe*, *blaſphemy*, *contempt of all good*, *&c.* are no *diſeaſes curable* by a trick of *advertiſement*; yea *open* and *notorious wickedneſſe* is too ſtubborne to be *chid out of countenance*, it is well if ſharpe *whipping* can reforme it. Nay when *fleſh* is *brawned* and *hardned* to the *bone*, it will even *ſlight* the *prints of Rodds*; the *Adamantine heart* will neither yeeld to the *fire* nor to the *hammer*, admit of no impreſſion: and let *habituated drunkards* heare of never ſo many *Iudgements*, they tremble and *relent no more* then the *ſeates they ſit on*, or the *ſtones they tread on*; they are like the *Catadupans* inhabitants of the *Cataracts*, who heare

heare not the *roarings of Nilus*, *ingenti cum ſonitu ſe præcipitantis*: *drummes* and *trumpets*, and that loud *rupture of the ayre* with *ordinance*, is but like *ſoft muſick* to the eares of ſome *fleſhed ſouldiers* hardned with often ſucceſſe, it even *playes them aſleep*: So *declaration* of ſinnes, *denunciation* of Judgements, *deſcription* of torments, *&c.* no more ſtirre theſe men then *a tale moves one in a dreame*, their ſupine ſtupidity is no more capeable of *excitation*, then the *ſea rocks are of motion*, or the *billowes of compaſſion*. Yea this *harſh muſick* but *rocks them aſleepe*, like as the *Smiths dog ſleepes ſoundeſt when his maſter knocks lowdeſt*; what hope then of their *awakening* with a gentle knock.

Indeed if we could as well ſet forth and make them ſee their inward ſpirituall beaſtlineſſe, as *conſcience* will when once it is thoroughly *awakened*, they could not (without Gods great mercy) but be *ſwallowed up of their own confuſion*: in the meane time I feare nothing but that the *medicine* is not of *force* enough for the *diſeaſe*.

3. Thirdly, admit *mildneſſe* would ſerve, and I were inclinable to *pleaſe*, yet I have no *commiſſion* from *Gods word*, to give theſe men *comfort*, except they amend their lives: for *comforts to the obſtinate*, and *thunders to the deſperate*, are *diſhes* quite *out of ſeaſon*: and as a faithfull *Apothecary* will not ſwerve from his *diſpenſatory*, ſo a faithfull meſſenger hath not a word beyond his *charge*. *Gods Herralds* dare utter nothing with their *tongues* but what his *Spirit* hath *pend*: neither is it ſafe for man to *extenuate* what the Lord does *aggravate*. We muſt neither *bind* where *God looſeth*, nor *looſe* where *God bindeth*, nor *open* where *God ſhutteth*, nor *ſhut* where *God openeth*, yea *curſed be that mercy which oppoſeth the God of mercy*.

4. Fourthly

4. Fourthly, it were a *breach of iuſtice* not to proportion the *rebuke* to the *crime*; for, for a Miniſter to uſe *gentle reprehenſion* in caſe of *capitall offences*; as namely in caſe of *theſts*, *rapines*, *ſacriledges*, *adulteries* and *inceſts*, to ſay to his people, as *Ely* to *his ſonnes*, *why did you ſo*; is no other then to *ſhave that head which deſerves cutting off*: for as it is with ill *humours* in the *body*, that a *weake doſe* doth but *ſtirre* and *anger* them, not *purge* them out, yea if *phyſick* be not *ſtrong* enough to *purge choller*, it *increaſeth choller*, the *humours* it would have *purged* (if it had bin ſtrong enough) it *inflameth*, *exaſperateth* and *ſharpeneth*, and as the *Sunne* in the *ſpring-time* breedeth *Agues* and other *diſtempers*, becauſe it *ſtirreth humours*, and doth not waſt and *expell them*; ſo it fareth with *ſins* in the *ſoule*, an eaſie and *gentle reproofe* doth but *incourage wickedneſſe*, and make it thinke it ſelfe ſo ſlight as that rebuke importeth.

But what doe I ſpeake of their queſtioning me, I would it were ſo well; for habituated *drunkards will turne their backs* upon this bright ſhining *truth*, *Ier.*38.15. *Reſolved ſinners* fly from inſtruction as the *Tyger* from the *Trumpet*: *ſore eyes* cannot abide the *light* of the *Sun*, nor *bankrupts* the ſight of their *counting bookes*, nor *deformed faces* of the *looking-glaſſe*: Yea *every man*, *ſaith our Saviour*, *that evill doth hateth the light*, *leaſt his deeds ſhould be reprooved*, *Joh.*3.19,20,21. for though they *love their ſinnes*, as *Orpheus* did *his minion*, who choſe to goe to *Hell* rather then *part* with her; yet they cannot indure to *ſee them* nor the *reward of them*: for like *children* and *cowards*, they rather *ſhut their eyes*, and chooſe to *feele the blow*, then to *ſee* and *indeavour to avoid it*. Neither are men more prone to diſlike what croſſeth

their

their *profits* or *pleaſures*; then *Satan* is ready by his *ſuggeſtions*, to drop into our *mindes* ill *affections*, towards either the *counſellor* or his *counſell*. Yea it is a principall *deceite* of our *ghoſtly adverſary*, whereby he draweth *millions of ſoules to Hell*: to feare and terrifie men from *hearing* or *reading* any thing contrary to their preſent humour, or reſolution, eſpecially if it be delivered with *power*. As for example, you ſhall never have a *Uſurer* reade bookes wherein the neceſſity of *reſtitution* is urged. Nor *Adulterers* reade bookes which ſpeake againſt *that ſinne*: much leſſe will ſuch *drunkards*, as cordially love their *cupps*, be ever drawne to reade this *Character of a drunkard*. Well may they open and exerciſe their clamarous *mouthes* in *barking* againſt this *cleere light*, if by chance they heare of it: *ſcoffe at the meanes to be ſaved*, and make themſelves *merry* with their owne *damnations*, *Luk.* 16.14. But reade it they will never: neither had *Satan* any *braynes*, if he ſhould ſuffer them ſo to doe. *A Faulkner* you know will carry divers *Haukes hooded*, quietly: which he could not doe if they had the uſe of their *ſight*.

But what a woefull caſe are theſe men in? their condition is farre worſe then theirs which I ſpake of in the beginning: who after they have heard it, (like *Waters after a tempeſt*) are full of *working* and *ſwelling* againſt their *admoniſher*: or like *babes*, who childiſhly *wrangle* at the *breſts* that ſhould nouriſh them: for thoſe *whales* many times are *drawne to land* with a *twine thred*, when they have *chafed themſelves*, and tumbled a while in the *Water*: whereas theſe are in a manner out of all hope; for is not the *Holy Ghoſt* the *ſpring*, the *Word* the *fountaine*, *preaching* the *pipe*, our *eare* the only *channell*, and our *heart* the *ſeſterne*

to

to receive this *water of life*, without which there is no *ſalvation*, and is not the *mizers curſe* (*Want* in the midſt of *abundance*) inflicted upon them: yea is not ſuch an one *dead* to all ordinary *meanes*; for if the *ſoule* refuſe the *meanes* of *life* it cannot *live*.

But here ſome *haſtily* (peradventure *over haſtily*) will ſay, this is a ſtrange *courſe*, to *diſcourſe* againſt *drunkenneſſe*, when you have no expectation, that *drunkards* ſhould give it the hearing: for as *Chriſt* ſaid, *they that are whole need not the Phyſitian, but they that are ſick*: ſo they that ſhall *reade* your booke are well *adviſed*, and they that are *miſadviſed will not* vouchſafe to *reade it:* therfore both wayes you ſhall *labour in vaine*, and for *nothing*, as the *Prophet* ſpeakes, and *ſpeake in the ayre*, as the *Apoſtle* hath it, or *caſt* your *ſeede* upon the *water*, as the *Poet* delivers it.

But I anſwer, what though moſt of them that heare me are ſober minded; yet as S. *John* ſaith to another purpoſe, *it is not made manifeſt what we ſhall be*, 1 *John*. 3. 2. and as the ſame S. *John* ſaith, he that is *Iuſt* let him be *more Iuſt*, *Apoc*. 22. 11. So he that *thinketh he ſtandeth* now at the *ſecond*, or *third hower* of the *day*, let him take heed leaſt he *fall* before the *eleventh* or *twelfth*, 1 *Cor*. 10. 12. and againe, *hould what thou haſt, leaſt another take thy crowne*, *Apoc*. 3. 11.

2. Againe, what though ſome of theſe *deafe Adders* will not be *charmed*, (as that *muſick* looſeth both his *ſound* and *grace*, which is beſtowed upon the *deafe*.) Yea what though (*few* or *none* of this *ſwiniſh heard* of habituated *drunkards*, will be cured, but *turne againe to their vomit*, and *trample the pearles of admonition under feet*; yea *turne againe and rend their reproover* with *ſcoffes* and *ſcornes*, making *jeſts*

and *ſongs* of him upon their *ale bench*) yet ſome *young ones* may be *deterred*, and ſome *noviſes reclaymed*, ſome *Parents*, *Maſters* and *Magiſtrates awakened*, to prevent, and ſuppreſſe the ſpreading of this *Gangrene*, ſo *God* ſhall have his *worke* in ſuch as belong to his *grace*, and what is impoſſible to the *worke of his grace*.

Breefly, whether they *be*, *or be not drunkards* which reade it; this diſcourſe like *a bath*, ſhall doe them no harme: an honeſt heart will not returne from it unbettered. Yea what ever thy condition be, *good or bad*, *rich or poore*, *learned or unlearned*, *mentall or manuall*; this booke will be worth thy reading: for to ſpeake rightly, as the *tragick ſlipper* or *Buskin*, otherwiſe called by ſome *Thramenis ſhooe*, was *fit for all feete*; ſo this *Booke*, in regard of the variety of moſt excellent *matter* contayned in it; is *fit for all men*: neither can it diſtaſt any, but ſuch as have an *overflowing of their gall*, or an *overweening of their wit*.

True, this *truth* will hardly find acceptance with ſuch as are, and reſolve to be *enemies to Chriſt*, and his *kingdom*, though it moſt of all concernes them: but whats the reaſon? they are *out of their wittes*, as the booke it ſelfe largely prooves; and to them that are *mad* all things are *troubleſom* and *vexatious*: they *deſpiſe* their *meate*, they *loath* their *phiſicke*, they *accuſe* their *Phiſition*, and are *angry* with their *friends*: but their *witts* being *returned*, all theſe are welcome unto them. Yea the *frantick man* returned to his witts, thinkes him his *beſt friend* that *bound* him and *beat* him *moſt*, *Prov.* 9. 8.

And indeed I would faine know, what cauſe theſe men have, to *finde fault with it*, *or with me for it*. I

fight

fight not againſt *themſelves*, but againſt there *ſinnes*; *not with them*, but with *their enemies for them*; they have no ſuch *foes* as their *faultes*: upon theſe I *play* with my *ſhot*, and ſtrive to *batter them downe before them*; knowing, that unleſſe theis *die* they cannot *live*.

Suppoſe one *diſarmes a mad man* of the *weapon* wherewith he would both *wound himſelfe* and *others*, or *ſtops* a *blinde man*, running againſt a *wall* that would *daſh out his braynes*, or toward *a deepe pit*, wherein in all likelihood he muſt *fall* and *breake his neck*: or ſuppoſe one mans *houſe* be *on fire*, and another brings *buckets of water to quench it*; are theſe ill offices? Yea ſuppoſe a *waſpe* ſhould *ſting a man* being *aſleepe*, and thereby prevent a *ſerpent* which otherwiſe had ſtung him to *death*, had he cauſe to be *offended*: or had he not more cauſe of *Ioy* then *greefe*. Two had appointed to meete in the *field of blood*, the *quarrell* was *bad*, the *proſecution worſe*: the friend of one of them not being able to *perſwade him by reaſon*, cauſed him to be *areſted into priſon*; this was *a mercifull cruelty*, better *a ſhort bondage* then *unredeemeable death*: yea this was *trew friendſhip*, and the onely improvement of *love*.

But alaſſe theſe men are like *Cicero*, who was *gentle to his enemies*, *froward to his friends*, *loving* whom they ſhould *hate*, and *hating* whom they ſhould *love*, as *Ioab* unjuſtly charged *David*, 2 *Sam.*19.6. Like wanton *children*, they care not to be *mended*, but to be *commended*: he that *prayſeth them pleaſeth them*, as *Ariſtippus* could pleaſe *Dioniſius* better with *flattery*, then *Dion* the *Siracuſian* with *truth*; or as *Alexander* loved the *flattery* of *Hepheſtion* better then the *ſincerity* of *Clytus*: or as the *evill counſell* of thoſe *young men*, 1 *King.*12.8. pleaſed *Rehaboam* better then

the *wiſe* and *good counſell* of the *ſages* and *old men.*

Indeed we are all apt to conceite well of our ſelves, though this *ſelfe conceite* is *ſelfe deceit*, and this *ſelfe love* in effect, is no better then *ſelfe hatred.* But wicked men are like *John the XX*, who loved to be *flattered*, although he knew both the *truth*, and the parties owne *meaning* was cleane contrary; which makes them *ſay unto their Seers ſee not, and to the Prophets, prophecie not unto us right things, but ſpeake flattering things unto us, prophecie errors*, as *Iſaiah* ſpeakes, *Chap.* 30. 10. and indeed, *if a man would lye falſly, ſaying, I will prophecy of wine and ſtrong drinke, he ſhould be a welcome Prophet* to this people, as *Micah* ſpeakes, *Chap.* 2. 11. *Reſolute ſinners* would have *diſſolute teachers*, would have the *law* according to their *lives*, not their *lives* according to the *law*; that *pleaſeth them* which is *ſweete* to the *ſence*, not that which is *wholeſome* to the *conſcience.* A putrid and *ſcabd limbe* delights to be *ſcratcht* and rubd; *fowle faces* would have *falſe glaſſes*: *Dimonides* muſt have a *crooked ſhooe* for his *wry foote*; *Caligula* would be adored as *a God*, though he live like *a Divell*, poyſoning his *unkle*, *and* deflouring all his *Siſters.*

But if any ſhall offer to *skinne* ſuch *Vlcers* with *lenatives*, to *heale* the *hurte* of theſe people with *ſweet wordes*, ſaying, *peace, peace, When there is no peace*: and give them *comfort*, as *Jezabel* did *Ahab*; when they rather deſerve a *curſe*: the *Holy Ghoſt* brands them for *flattering* and *falſe Prophets*, *Ier.* 8. 11. Nor would I ever deſire a better *proofe* of a *falſe teacher*, then ſoothing. It is a *mountebank* trick to *heale* an *vlcer* and leave in the *coare*: Yea what good *Phiſitian* either for *ſoule* or *body*, doth not firſt tell us the ſtate of the *diſeaſe* with its *ſymptomes*; and then *preſcribe*, and in

preſcribing

preſcribing; firſt *pull downe* the body, and then *raiſe it* with *cordialls*. And whether is he the beſt *friend* that puts a little *Wool* about the *boultes* of a *priſoner*, and lets them *remaine with eaſe*; or he that *knockes them* cleane *off*, though for the preſent it be ſomewhat *painefull*: whether deales he more friendly, that ſeeing a man in a *ſwoond*, *ſtroakes* him and *kiſſes* him till the *breath* be out of his *body*; or he that *pulls him* by the *noaſe*, and *boxes him* about the *eares* to his *recovery*.

It were but an ill prayſe for a *Miniſter*, to have it famed of him, as it was of *Veſpaſian*; that he was never heard to *ſpeake evill to any* man, but *mildly* and *lovingly to all*: for as one ſaid touching *Charillus King* of *Sparta*; he cannot be *good* ſince he is not *bad* to *the Wicked*, *Rev.* 2.2. So he cannot be *a good preacher* that is not *bitter* to the *Wicked*: for *he even patronizeth evill inſtead of reprooving it*. Yea even *cold preachers* make *bold ſinners*; for ſuch being like *ill-archers* that *draw* not their *arrowes* up to the *head* ſeldome convert theſe ſinners.

But *flattery* is no other then *guilded Treaſon*, like t' at of *Hazaell* to his *maſter*, who tould him with his *mouth* that he ſhould *recover*, when on the morrow he *ſtifled him* with his *hand* and a *Wet cloth*, 2 *Kings* 8.14,15. And ſuch preachers are like thoſe *erring lights*, that inſtead of *guiding ſhips* to the *haven*, lead them upon *Rocks*, who of all men alive are leaſt to be truſted: for the *Cheater* but deceives thee of thy *money*, the *flatterer* of thy *ſalvation*: beſides, theſe that will not *tell thee of thy faults*, will be very ready to *tell others of them*; whereas he that reſpects the *profit* of thy *ſoule*, more then the *pleaſing* of thy *ſences*, will *ſpeake* of thy *faults to thy face*, of thy *virtues behind*

thy backe: and what greater evidence of true *love* and *faithfulneſſe*.

A wiſe *patient* would know that the *pallat* muſt not be *pleaſed* but the *ſtommack*. A good *preacher* cares not ſo much to *ſtroake the eare*, as to *ſtrike the conſcience*; being like a good *phyſitian*, who gives *ſharpe medicines* and *bitter potions*, that he may make *ſhort diſeaſes*, and procure *ſound health*.

Neither is it *gainefull* to *Miniſters*, as it is to *Lawyers*, *Phyſitians* and *Chyrurgions*; to keepe men *long in hand*: but to *heale* and *diſpatch them quickly*, as *Chriſt healed* the *Lepers*, and all that came to him.

But to proceed without a *diſcovery* of our *diſeaſe*, how ſhould there be *a recovery of our health?* the ſight of our *filthineſſe* is the firſt ſtep toward *cleaneneſſe*: how many may bleſſe the time that ever they were plainely dealt withall. *Antiochus* in *hunting* loſt his way, and was conſtrained to retire to *a poore mans houſe* of the *country*, who not knowing him, told him *all the faults* which *he* and *his favourites* had committed: to whom at his returne he ſaid, that he never underſtood the truth till that night, and ever after carried himſelfe moſt vertuouſly. *Antoninus* the *Emperour*, only amended his *life* and *manners*, by the report of thoſe whom he had ſent about the *Citty*, to underſtand what the *people ſpake* of him.

It is the *right method of preaching*, that *humiliation* ſhould goe before *comfort*, and *ſorrow* prepare us for *Ioy*: for if it were not, *God* would not ſo often have *commanded* it, *Iſa.*58.1. *Ier.*1.17. *Ezek.*2.7. & 3. 18,20. & 6.2,3. & 11.4. *Hoſe.*4.1. *Mica.*6.1,2,&c. The *Trophets*, *Apoſtles* and *Chriſt* himſelfe, would not ſo frequently have practiſed it, *Math.*11.16, —24. & 12,31,37. & 23. *cap.totum.* *Luk.*11.39,52.

Math.

*Math.*3.7,11,12, *Act.*2.23. & 3. 14,15. & 8. 20. ---23. & 13,10,40,41,46, *Gal.*3. 1, 2, 3. And without queſtion *comfort* ſhall come *unſeaſonably* to that heart, which is not apprehenſive of its owne *miſery*. We are not fit to heare the ſoft voice of *evangelicall mercy*, till we be wrought upon by the *guſts and flaſhes of the Law*: *God* loves to *make way* for himſelfe by *terror*, though he *convayes* himſelfe to us in *ſweeteneſſe*; as he preſented his mighty powre to *Eliah*, in the *earth*, *ayre*, *fire*, before he came in the *ſoft voice*: till *Paul* was ſtrooke with *blindneſſe*, he never askt *Jeſus of Nazareth*, *What ſhall I doe?* *Sampſon* ſleepes till he heares the *Philiſtins* be upon thee, *then he rouſeth up himſelfe* to their bane. *Nineve* had not *ſtood*, if the *Prophet* had forborne to ſay, it ſhall *not ſtand*: the *meſſage of their overthrow* (they taking it to heart) *overthrew the meſſage*; the denunciaton of *death* wrought *life*; their *walles* and *buildings ſtood*, by letting their *tranſgreſſions fall*; they *turned* to *deprecation* and *repentance*, and *God turned* to *commiſeration* and *forbearance*, and *God* loves thus to be ſaved a labour.

The *needle* of *feare*, convayes with it the *thred* of *amendment*, and that *thred* workes in the *ſoule true Joy*, and ſo *one contrary* is a meanes to *beget another*, as the *ſalt* which *Eliſha* caſt into the waters of *Jerico*, made them *ſweete*, which makes one of the *Fathers* ſay, that the *crowne of Preachers*, is the *teares of their hearers*: which makes S. *Baſill* call *ſharpe reprehenſion the healing of the ſoule*, which makes S. *Chryſoſtom* ſay to his *hearers*, if I make you *ſmart*, give me the *more thankes* for it.

And doth not *experience* tell us, that thoſe things (for the moſt part) which are *leaſt pleaſing*, are *moſt*

Wholſome. Rue is an herb moſt *unpleaſing in taſt*, yet inregard of the *virtue* which is in it, we call it *herbe of grace*: and *Mithredate*, though of all other *electuaries* it be the *moſt diſtaſtefull*, yet of all other it is the *moſt wholeſome*.

Alas, even the worſt of what we deliver, is but like *water in a Smiths forge*, brought to *kindle*, not to *quench*: all our ſcope in *diſcourſing of Iudgement* and the *fire of Hell*, is but to *ſnatch your ſoules out* of the *fire*: We bring you to the *brinke* of the *gulph*, *that ſeeing it* with horror, you may never *fall into it*: for as *Daniell* ſaid to *Nebuchadnezzer*, let not the *dreame* trouble thee, *it ſhall be to them that hate thee, and the interpretation to thine enemies*: ſo let our *hearts repent* and *beleeve*, and let not the *threatnings trouble us*, the *terror* be to *Gods enemies*, ſuch as hate *God, and care not to be reformed*, *Pſal.* 50.17. & 132.18. And it is the *preventing mercy* of our *good God*, to *ſpeake* before he *ſtrikes*, to *lighten* before he *thunders*, to *warne* before he *wounds*: *aniequam vulneremur, monemur*, ſaith *Origen*, he *beates* his *drumme* before he *drawes* his *ſword*, he does not *Cannon-like*, firſt *kill*, and then make the *report*, but he admoniſhes us to repent, or elſe he will come againſt us.

Wherefore have ſo much *braynes* as to ſuffer your ſpirituall *Phyſitian* to proceed to a *perfect cure*, and ſo much the rather, for that he *preſcribes* you nothing but *out of feeling* and *love* to your *ſoules*, even thoſe *pills* which are moſt *bitter*, will downe when they are *made up in love*: Yea we will ſuffer *inciſions*, the *opening* of our *vaines* and the *letting out* of our *bloods*, when we know it is done in love to our *healths*.

Beſides there is nothing more *glorious* then *to be overcome of truth*; for if it *overcome us not* with our *willing ſubmiſſion*, it ſhall *overcome us* againſt our *wills*

to

to our *confusion*: and there is no *Judgement on earth*, or *torment in Hell*, from which thou canst plead a *priviledge*. Now if these be so *dreadfull to heare*, how *terrible* will they be *to feele*; the *law* was *like stings* shrewdly, but *Sathan* that *Hornet*, will *sting worse* a great deale: but if men will be *warned* by the *former* (as who would not rather be *converted* then *confounded*; or who had not rather a *Booke* or *Sermon* should bring him to God, then some *grievous sickneſſe*) they may prevent the *latter*.

But who is the *Reader*, when *Truth* needs an *apology*, hadst thou but *Davids spirit*, the very *Iudgements of God* would be *sweeter* unto thee, then the *hony* and the *hony-combe*, *Psal.*119.103. *God* is not leſſe *lovely* to his *owne* in the midst of his *Iudgements*, then he is *terrible* to his *enemies* in the *denunciation* of his *mercie*; at the terrible *promulgation of the Law*, the *people* were *afraid*, and stood *afarre off*; but *Moſes drew neare* unto the darkeneſſe where God was, *Exod.*20.21. The *same face of the Iudge*, without any inward alteration, *is seene with terrour* by the *guilty*, with *Ioy* and *confidence* by the *oppreſſed innocent*: the same *rod* which brought *plagues* to the *Egyptians*, brings *deliverance* to *Israell*: the same *Cloude* in the *wilderneſſe* was *light* toward the *people* of *God*, *darke* towards their *enemies*; it *saved* the one, *slew* the other: the same *Arke of the covenant*, was a *plague* to the *Philiſtins*, a great *bleſſing* to *Obed-edom*, *David* and all the *people*; yea *Christ* himselfe, the *greateſt pledge* of the *greateſt mercy* that ever was, as he is the *riſing of some*, so he is the *falling of others*; to *beleevers a corner stone*, whereon to build their faiths, to *unbeleevers a milstone*, that shall grinde and quash their soules; and even *immortality* the greateſt *bleſſedneſſe* of the *Saints*,

Saints, is the greateſt *miſery* to the *damned*: but its eaſie to diſcerne whefe the *fault lyes*, and who is to be blamed; as tell me (for thine owne mouth ſhall condemne thee, as *Nathan* ſerved *David*) is the *Phyſitian* to be blamed for the *paine* of his *patient*, or the *diſeaſe*, the *Chyrurgion*, or the *wound* which he endeavours by all meanes to *cure*. Yea tell me, what is the *true cauſe*, why the worſt *men* and *members* of a *Pariſh*, evermore *regard a good paſtor leaſt*? complaine of his *bitterneſſe*, and ſeeke by all meanes to *remove him*, is it not becauſe they are *feete*, and *leggs*, and *thyes*, and *armes out of ioynt*, and ſo cannot indure the *touch of the Surgions hand*, and the *acremony* of his *medicines*.

Alas! every good *Phyſitian*, had rather *cure a diſeaſe* by *ſleepe* and *diet*, then by *Scammony and Caſtorium*, but an *intemperate ſick man* maketh a *cruell Phyſitian*, and in caſe the *diſeaſe* be *deſperate*, he muſt uſe the *extremity of phyſick*: nothing will *eaſe* the *Pluriſy* but *letting of blood*. Perſons *ſick* of a dead *Apoplexy*, their *faculties* are not eaſily *awakened*; and therefore they have *double the quantity* of *phyſick* given unto them that others have, which is thy very caſe: Wherefore inſtead of *complayning*, be *thankefull*; the *Phyſitian* and *Surgion heales* us not without *payne*, and yet we *reward* them.

But I have yeelded more then I need, for here thou ſhalt finde matter of *inſtruction*, of *reprehenſion*, of *conſolation*, of *exhortation* for the *ignorant*, for the *ſinnefull*, for the *faithfull*, for the *deſpairing ſoule* and *drooping ſpirit*; for as there is not *Goſpell* without *Law*, leaſt it ſhould *lift men up to preſumption*; ſo there is not *Law* without *Goſpell*, leaſt it ſhould *ſinke them downe to deſperation*, but a ſweet compoſition of *ſeverity* and

and *mercy*, wherein *Law* and *Gospell meete*, as *Moses* and *Christ* met *upon the mount*, the one to *direct thyobedience*, the other to *answer for thy disobedience*, if thou wilt but *repent* and turne unto *God*, with such Christian *moderation* as may argue *zeale* without *malice*, and desire to *winne soules*, no will to *gall them*, the which the Lord working with it, shall *heale* the *sicke*, yea *rayse* the very *dead* in sin, to newnesse of *life*. For as *Sauls servants*, did not only *tell* him that he had an *evill spirit*, but withall *told* him *a remedy*, and helpt him to the party that gave him *ease*, 1 *Sam.* 16.16. So this *Booke*, together with *a discovery* of thy *sinnes*, shewes thee a *meanes of cure* and *recovery* for thy soule. Yea doe but submit the very same *word*, like the *sword* of *Achilles*, will both *wound* and *heale* againe whom it hath wounded; whereas if thou forthwith *flyest from thy admonisher*, it is as if one that is *lanced* should *fly from his Surgion* before his *wound* can be *bound up*, which is an undoubted signe of one that shall perish, *Deut.* 17.12. *Prov.* 29.1. that *sinne* is *past* all *cure*, which *strives against the cure*: *Herbes* that are worse for *watering*, *Trees* that are lesse *fruitfull* for *lopping*, are to be *rooted out* or *hewen downe*. Salvation it selfe will not *save* those that *spill the potion*, and fling away the *plaster*: When *God* would have *cured Babylon*, and she would not be cured, then she is given up to *destruction* without further warning.

Wherefore *reade* it, and so *minde* the same, that if any *virtue* be commended, *practise it*; if any *vice* condemned, *avoid it*: if any *consolation* be insinuated, *appropriate it*; if any *good example* be propounded, *follow it*: Yea so *minde* what thou *readest*, as if it were spoken only to *thy selfe*; and be not like *a munkey*, who looking in *a glasse*, thinkes he *sees an other munkies*

kies face and not his owne; this doe, and my ſoule for thine, *God* by his *grace* will more then *ſupply* what is *wanting*, and thou ſhalt be for ever happy. Neither let thine owne *diſability*, or the conſideration of what thou haſt beene *diſcourage* thee: for if thou wilt but put forth that *little ſtrength* thou haſt *to duty*, and looke up for *aſſiſtance*, as the *marriner* in *ſayling* ſets his *hand* to the *ſterne*, his *eye* to the *ſtarre*, thou ſhalt be *accepted*. The *God* whom we ſerve, is ſo *abundant in grace*, and ſo *great in power*, and ſo *expert for skill*, that as with a *Word* of his mouth, he can create in thee *a new heart*: (for it is as eaſie with him to make a man righteous, as to bid him be ſuch;) ſo he is no leſſe *willing*. The *prodigall ſonne* no ſooner aroſe with an *intent* to returne to his *father*, but his father had *compaſſion* and *met him halfe way*, *fell on his neck and kiſſed him*, *Luk.* 15.20. and in *reaſon*, if God hath already ſhewed himſelfe ſo willing to redeeme thee, that he hath *given his owne onely Sonne*, and *his Sonne his owne precious blood*, to purchaſe thee *life* and *ſalvation*, and now makes thee a moſt *gracious offer* thereof, if thou wilt but accept the ſame, upon the condition of *faith* and *repentance*, he is ready to *pardon* what is *paſt*, and for the *time to come*, *accept* of thy *willing* mind, according to the ability thou *haſt*, and not expect what thou *haſt not*, 2 *Cor.* 8.12.

And ſo I have *anſwered* the *drunkard*, touching his *quære*, wherein I have beene very large, though indeed were he once become *a ſober man*, his owne *conſcience* ſhould anſwer for me, and acknowledge that this *cavill* is but *a hue and cry* without *a robbery*, this *obiection* but the light *froth* of an impotent *Anger*, wherein he *accuſeth my bitterneſſe*, and *profeſſeth his owne*.

Demoſthenes

Demoſthenes on a time meeting *Phocion* (one that ſtudied more to *profit* then *pleaſe* the people with his wholeſome *counſells*) he greetes him after this manner, by the gods emperiall ſaid he, if the people of *Athens* once begin to rage, they will kill thee: but what was *Phocions* reply to *Demoſthenes*? (who with *pleaſing* wordes ſought only to winne the peoples *affections*) true quoth he, they will *kill me* in their *rage*, but *thee will they kill* when they come to their *right witts*. I may apply it thus, ſo long as thou art *a drunkard*, ſo long as *fury* prevailes above *feare*, and thou loveſt thy *ſinnes* better then thy *ſoule*, thou wilt ſay of me, as the *Jewes* did of *Paul*, *Acts.22.22. away with ſuch a fellow from the earth, for it is not meete that he ſhould live*; but if ever thy *eyes* be *opened*, as *Sauls* were, *Act.9.18.* and thou becommeſt a *ſober* man, thou wilt change thy toane, and ſay as once *David* to *Abigale*, 1 *Sam.25.33. Bleſſed be the Lord, and bleſſed be thy advice, and bleſſed be thou which haſt kept me from* doing thus and thus. *He that rebuketh a man* ſaith *Solamon, ſhall finde more favour at the length, then he which flattereth with his tongue, Prov.28.23.*

Other *obiections* I could *rayſe*, and as eaſily *anſwer* them, but I hold it no diſcretion, to put *weapons* into my *adverſaries hand*, becauſe I *can defend my ſelfe*: ſo leaving theſe to their choice, either of *repent* or *periſh*, I turne my ſpeech to all indifferent readers; for moſt confident I am, this booke will *offend* none but *ill mindes*; *are not my wordes*, ſaith *God* (and his they are which I bring) *good unto him that walketh uprightly, Micha.2.7.* yes even the ſame *words* which are *lancets* to a bad mans *conſcience*, will be as *balme* to a *penitent ſinner*, and *all that doe well come to the light, that their deeds may be made manifeſt, Joh.3.20.21.*

As

As many I ſay, as *dread* not the *light*, reade over theſe lines enſuing with *honeſt hearts*, and I doubt not, but (as *Socrates* promiſed his new *come ſcholler* for his incouragement) they ſhall *reſtore* thee to thy ſelfe, better then they *found* thee, eſpecially if thou layeſt aſide *preiudice* which too often *blindes* the *Iudgement*, and as it uſes to be done in moſt equall *proceedings of Iuſtice*, ſhut me out of doores while my *matter* is *diſcuſſed*: doe not like thouſands, who if a *booke* be offered them (as a *banquet* hath no grace without *gueſts*) will before they have *read* one *ſentence* more then the *Title* and the *Authors name*, fling away, with ſhewgh I know him, *his bodily preſence is weake, and his ſpeech of no value*, 2 *Cor.*10.10. or he is a meane and obſcure man, *Mark.*6.2,3. or he is no great *ſcholler*, *Ioh.*7.15. or they are perſwaded he is not *religious*, *Ioh.*9.16,24. or he is not yet 50. *yeares old*, *Ioh.*8.57. for I knew him a very *boy*, 1 *Sam.*17.42. or is not he ſuch *a meane mans ſonne*, *Mat.*13.55. or he was brought up at ſuch a place, and *can there be any thing in him? Ioh.*1.46. and ſuppoſe ſome friend ſay unto them, as *Philip* ſaid to *Nathaniel*, *come and ſee*: they will anſwer, alas I have *heard* ſufficiently of him: and put caſe he replyes as theſe *officers did to the high Prieſts* touching *our Saviour*, ſeldome have I heard any ſpeake like this man, *Joh.*7.32.46. they will anſwer, I but he cites the *Fathers*, or he is *witty*, *eloquent*, &c. as I have knowne ſome in the like caſe, *turne their backs* upon *a Sermon* and give this for their reaſon.

I could goe on in this kinde, and even tyre your eares with inſtances, neither are theſe *tradeſ-men* only, and handicrafts-men of the vulgar ſort, but *ſchollers* there are and not a few, which doe thus.

I have knowne, even *giants* for learning, that after reading a *manuſcript*, have profeſt never to have read the like, till they have heard the authors name, but then ſo blanke and aſhamed have they beene, that they have endeavoured to *confute*, by a diſdainefull *geſture*, what their *tongues* formerly had *ſpoken*: which not alone argues them monſtrous *envious*, but proves alſothat they *blinde their owne eyes* with *preiudice*.

In a word, let a man ſpeake like a *Prophet*, or as an *Angell* from Heaven, except the ſpeaker be in their bookes, he ſhall be ſlighted by them, as our *Saviour* was by the *Phariſees*; and his wordes no more regarded, then *Caſandras* were by thoſe Heathen who did not more, ſlight her *gift of Prophecy*, when ſhe uttered it, then they repented themſelves when it was too late.

But on the contrary, if the *author* be in their bookes, if they repute him *a profound ſcholler*, *a holy man*, or the like, O how his lines are applauded! and his bookes ſell, be the matter never ſo poore and meane, his lines never ſo flat, and nothing can be found in the booke to commend it, but the Authors bare name: when many others, worth their weight in *Gold*, lye by the walles, if they are not ſold for waſt paper; and could this be, if *opinion* did not more *governe us* then the things themſelves: I am loath to ſay it, but I almoſt thinke, that if ſome men were *ſentenced to dye* preſently, they would *refuſe their pardon*, if they but *diſliked the meſſenger*; but he is *ſick* of the *ruine* of himſelfe, that refuſeth a *Cordiall*, becauſe preſented in a *ſpoone of wood*.

When a *pyrate* ſaid to his fellows *Woe to us if we beeknowne*, an *honeſt man* in the ſame *ſhip* replyed, and *Woe to me if I be not knowne*, ſo woe to ſome bookes

bookes if their authors be not knowne, and woe to ſome others farre more excellent, if their authors be knowne. *Maldonat* even profeſſed to diſlike and avoid many fayre interpretations, *not as falſe, but as Calvins*, and *Cardinall Mattheo Longi Archbiſhop of Salzburge*, told every one, that the reformation of the *Maſſe* was *honeſt*, the liberty in *meates convenient*, and the demand *iuſt* and *expedient*, to be disburthened of ſo many *commandements of men*; but that a *poore Monke* ſhould reforme all, was not to be indured. Many men can be content, yea take it very well, that *Chriſts Goſpell* ſhould goe on and conquer, that God ſhould *adde daily to the Church ſuch as ſhall be ſaved*; but then he muſt ſerve himſelfe by them, or ſome others whom they approve of; which men are like *Eliab* and the reſt of *Davids bretheren*, who were willing that *Goliah* ſhould be ſlaine, but it galled them to the heart, that *David ſhould ſlay him*.

Againe, ſome will except againſt it, for being *divinity*, in which they finde no reliſh or *ſweeteneſſe*, becauſe their *pallats* are brought out of *taſt* by the *world* and luſts of the *fleſh*; and their too much *faſting* hath cauſed them to *looſe their ſtommacks*: perhaps a *play booke* or *pamphlet* may pleaſe them, being like the *Iſraelites*, who preferred *leekes* and *onions* before *quayles* and *manna*: or *Diaphontus*, who refuſed his *mothers bleſſing* to heare a *ſong*, or that *Scithian*, who ſwore he had rather heare the *neighing of a Horſe*, then a *Muſitian* ſweetly *ſinging*.

But lay aſide all theſe *preiudicate conſeats*, either againſt the *manner*, or *matter*, or *author*; and reade it, yea reade it, though with *Paules hearers*, *Acts*.17.32. thou art not yet reſolved; though with *Zaccheus*, *Luk*. 19.3. *Acts*.17.18,19,20. it be only out of curioſity; though

though with S. *Auſtin*, going to heare S. *Ambroſe*, it be but for love of eloquence, as a world of people reade bookes, and goe to *Church*, as great Heirs goe to the *Innes of Court*; neither to get *learning*, *law* nor *money*, but to learne *faſhion* and *complement*: or as many ride to *market*, only to paſſe away the time, and neither meane to *buy nor ſell* there. Yea reade it, though it be with thoſe *Epicurian Philoſophers*, *Act.* 17.32. to *mock* at what thou readeſt; or with the *Scribes and Phariſees*, thou comeſt only to *catch* at ſome thing in it, that thou mayeſt *accuſe* the Author, *Luk.*11.54. reade it I ſay however, who knowes how thy *heart* may be changed beſides thine *intention*: whether with the *Gentiles*, *Rom.*10.20. thou mayeſt not receive more good by the ſame then thou deſireſt, whether *Chriſt* will not *come* unto thee *uncalled*, as he did to *Zaccheus*, *Luk.*19.5. It is good comming to heare *Gods Word*; he may perhaps ſpeake to thy *heart*: many an one hath come into Gods houſe to *carpe* or *ſcaffe*, or *ſleepe*, or *gaze*, that have returned *converted*, as many *foxes* have beene *taken*, when they came to *take*. *Sauls meſſengers* came to lay hold on *David*, *God* layes hold on them: no ſooner doe they heare the *Prophets* prophecy, then they are turned from *executioners* to *Prophets*; 1 *Sam.*19.20.

Whereas to *reiect the meanes* is *Without hope*, if thoſe *murtherers* of the *Lord of life*, *Act.*2.23. had refuſed to heare *Peters Sermon*, they had never beene *pricked in their hearts*, never beene ſaved, *Ver.*37,41. Though better it were, thou wouldeſt with that *humble Scribe*, who enquired of *Chriſt* the way to Heaven, *Mark.*12.28. reade it with an *honeſt* and *good heart*, that thou mayſt learne, how to *know ſavingly*, *beleeve rightly*, *live religiouſly*: and then it would fare with thee, as it did

with *Simion*, who going into the *Temple*, by the motion of the *Holy Ghoſt*, met with *Chriſt*, *Luk.*2.27.

Or admit this *ſeede of Gods word* brings not forth *fruite* in thee preſently, as in *Lydia* and thoſe hearers, *Act.*2.41. & 16.14. yet it may lie in thy heart (as *ſeede in the ground*) and *fructifie* after a long *time*; as it fared with the *Apoſtles*, who *remembred*, *underſtood* and *applied* the words of *Chriſt* long after they were ſpoken, *Luk.*24.8. A *Booke*, or a *Sermon* may not cauſe any ſudden alteration in a man, and yet (as we ſay of *Commets* and *eclipſes*) have a wondrous *effect* when the *cauſe* is *forgotten*. Peradventure it may *touch* thee to the *quicke*, and make thy *conſcience ſmart* for thy forepaſt actions; but no matter, wholeſome *medicines* will for the preſent *bite* and *offend*, yet afterwards they *bring health* and pleaſure. If we *reproove* not our brother, God ſaith, *We hate him in our hearts*, *Levit.*19.17. and if we ſuffer not our brother to reproveus, doe we not *hate our owne hearts?* How often hath a *Horſe* in his full *ſpeed*, miſcarried by a preſcipce, whereas one *check* had ſaved him. as *Chriſt* ſaid to the *Jewes*, *if I doe not the Workes of my father*, *beleeve me not*, *Joh.*10.37. ſo if I ſpeake not the wordes of God the Father beleeve me not, but if I doe, then *though ye beleeve not me*, *yet beleeve the wordes*, *that ye may know and beleeve* to purpoſe, *Ver.*38. *truth* is *truth whereſoever* we finde it, as *gold* is *gold* of *whomſoever it be given* or *received*: *Call upon thy God*, was good counſell for *Jonas*, though from *heathens*, *Jon.*1.6. *Iob* did not contemne the Judgement of his *ſervant* nor of his *maid*, when they contended with him, *Iob.*31.13. Yea ſo farre as we *ſee*, we dare *beleeve* a ſuſpected or diſcredited perſon, and there are ſome *diſhes* that we may *eate* even from *ſluttiſh hands*,

and

and this I will promiſe thee, whoſoever can ſhew thee *the way better*, yet none can ſhew thee *a better way*; neither ſhalt thou after the peruſall of it, have occaſion as many *buyers*, to cry out with him in the commody, *pol ego & oleum & operam perdidi.*

Neither let *Ageſilaus* himſelfe diſdaine to read it, ſaying, I have heard theſe *Nightingales* themſelves, I have read the ſame things in the ſeverall *Originalls*, and ſweeter is the *water* from the *wells-head*, then the *veſſells belly*; for a hundreth to one, he ſhall finde enough in it (to requite his paines) which he never read before: even the moſt glorious *torche* may borrow *light* from a *candle*, as mighty *Apollos* did from *Aquila* and *Priſcilla*, *Act.*18.26. and *poore men* may bring *preſents* to *the rich*: but if there be nothing new in it, let the *originall* exclude the *copy*, the *life* the *picture*: I deſire to be *mute*, as *Roſſius* was ever dumb when he dyned with *Cato*, or as the *Thruſh* never *ſings* if the *Nightingale* be by; though the *repetition* of things *pleaſing* and *profitable* ſhould not loath us, as they did *Homer*; for beſides that, many *looſe pearles*, for want of *fyling* upon *a ſtring*, will at ſeverall times ſhake out of our *pockets*: it is good to keepe the *inſtruments*, our *heartes* in *tune*, and the *ſtrings* thereof, our *affections* in *temper*: in a word, who ſo cannot pick ſomething out of it *worthy the reading*, is *unworthy to reade it.*

I am not ignorant, that ſome will finde *gall* in a *Pidgion*, a *knot* in a *bulruſh*, where is none, for

Some have an humour that to diſcommend,
they know themſelves they know not how to mend,
Others correct what they doe thinke amiſſe,
While in their owne conceit the error is.

All cannot affect *all*, yea no one thing, be it the *Violet* will pleaſe *every one*, at leaſt nothing can *pleaſe* them that reſolve they will not be *pleaſed:* one will ſay, I am too *prolix* and put *too many plums* in the *pot*; another as wiſe, wiſhes there were *twice as many:* nothing more eaſie, then to finde a culler of acceptions. I have read of one, that walking with his friend in a *garden*, would needs to ſhew his *wit*, cenſure the *maker* of the *univerſe*; for that great things, as *Pumpions*, *Cabbages*, *Cucumbers*, &c. grew *low* on the *ground*, and ſmall things, *viz.* *Plums*, *Pares* and *Apples* grew ſo *high* upon *trees*, untill an *Apple* fell upon his *head*, in the midſt of this his high contemplation; which made him ſee his folly, and confeſſe, that if this *Apple* had beene a *Pumpion*, it would have *knockt out his braynes*. You know the *fable*, whether the *old man* or the *boy*, rid upon the leane *Aſſe*, or *both* or *neither*, or the man *carried his Aſſe*, *kept him alive*, or *kild him*, *ſtill* ſome were offended, and he was a foole to expect other.

It is nothing to beget in our ſelves a contempt of the preſent, but to eſtabliſh a better, in the place of that which is condemned; divers who have attempted it, have ſhrunke under the burthen: any *foole* can ſay, the *furrow* is *crooked*, but where is the man can *plow* me *a ſtraight one*. Now if thou findeſt thy ſelfe able to *correct a coppy*, and not to *produce an originall*, yet dareſt to *deprave*; thou ſheweſt more *critecyſme* then *ability*, ſeeing thou ſhouldeſt rather *magnify* him that hath gone beyond thee, then *condemne* his worth for a few failes.

But who are our *ſevereſt cenſurers? Ignorant perſons*, *ſelfe lovers*, *proud men*, or ſuch as are *envious* and *malitious*.

Firſt,

First if you heare a man cenſure *things indifferent*, and paſſe by *haynous crimes*; it is not for want of *ignorance*: ſuch an one hath not braines, to conſider how we are *ignorant of many things*, for *a few* that we *underſtand*.

2. A *Selfe-lover* is more apt to *diſpraiſe* faults in *others*, then to *commend* things well done, and in *himſelfe*, to thinke more of one *good deed*, then of *a hundreth bad ones*.

3. A *Proud man* is wont to *admire* his owne actions, but to *abate* the valew, and derogate from the eſteeme of others; as *Iulian* ſpeakes, every whit as *baſely to villifie other mens* doings, as he *over-highly priſeth his owne*.

4. If any man ſhall *reade* a *booke*, or *heare* a *Sermon*, and if he finde but one *ſolaciſme* or *tautology*, and ſpeakes of that, paſſing over many other excellent things, without ſpeaking a word of them; tell him from me, he is as *full of envy* and malice, as an *egg is full of meat*, or *a ſerpent* of *poyſon*: and let a thouſand ſuch cenſure my booke, I will comfort my ſelfe with this, if my *Tree* were *fruitleſſe*, they would not be *throwing* at it.

True, ſome would *Vatinius* or *Dion* like, prevent all their cenſures, by acknowledging the *collections frivolous* and *triviall*, *harſh*, *rude*, *raw*, *abſurd*, *fantaſticall*, *vaine*, *idle*, *dull* and *dry* things: *ill and indiſcreetely* compoſed, indigeſted, *inſolently* and *confuſedly* tumbled out, without *Iudgement*, *art*, *invention*, *wit*, *learning*, &c. as what doth *diſarme* an injury, or *diſable* a reproach, more then a generous and free minded *confeſſion*: but I will not doe ſo, leaſt while my *modeſty diſparages* my *worke*, I ſhould *hazard the acceptation*; wherefore

as I doe not *arrogate*, ſo I will not *derogate*, leaſt forcing my ſelfe to *avoid affectation*, I ſhould ſeeme to *fall into it* another way; for both *eſteeming* and *diſeſteeming*, *praiſing* and *diſpraiſing* of a mans ſelfe, often ariſeth from an equall ayer of *arrogancy*. I am none of the *beſt* writers, I am none of the *meaneſt*; there is nothing in my booke to *boaſt of*, and I hope nothing to *bluſh at*. To make ſhort, if the *honeſt hearted*, who looke upon things with a *ſingle eye*; the *experimentall Chriſtian*, whoſe *heart* is a *comment* upon what he reades, like it (and it is a *feaſt*, which if my *cookery* have not marr'd, will *ſatisfie each gueſt*, whoſe *ſtomack* is prepared with the *wholeſome exerciſe* of a good life, and the *ſharpe ayer* of a powerfull miniſtry) let the *throng* bray: for as *Apelles* asked the judgement of none but *Zeuxis*, when he painted *Bucephalus*; and as the *Orator* would admit none but *Rhetoricians* to judge of his *orations*, ſo I care only to have the *honeſt* and *ſober minded*, approve of my booke: for as *Antimachus* ſaid, when all his *ſchollers* ſave *Plato* forſooke him, I will goe forward; for *Plato* is more to me then all the reſt. So if but one *wiſe Chriſtian*, with a *royall* and *capacious ſoule* but like it, his *ſingle* approbation to me, ſhall be more then 20. other mens, for they as little underſtand ſpirituall things, as they doe themſelves; and commonly when a thing is *beſt*, they will like it *leaſt*. Wherefore let them not only *traduce*, but *beate* me alſo: when I am abſent I care not. and ſo being reſolved, I caſt *Anker*, for me thinkes I am rounded in the *eare*, to diſcharge the *Pylate*, and let in the *ſearchers*, only this

this, if thou reapeſt any benefit from theſe lines enſuing, give *God* the *glory*, for *of him*, *and through him*, *and for him are all things*, Rom. 11. 36.

What here is good, to God aſcribed be,
what is infirme belongs of right to me.

Sinne Stigmatiz'd,